



ZION'S HERALD.

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ORIGINAL COMMUNICATIONS.

ON ELECTION.

CONVERSATION BETWEEN A MINISTER AND ONE OF HIS REGULAR HEARERS.

I asked a poor man one day, Can you tell me, my friend, who are "the elect of God," so often mentioned in the sacred scriptures? The poor man replied, I think I can, sir, and began as follows:

In the first place, sir, Christ Jesus is called the Elect, Isa. xlii. 1. "Behold my servant whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles." This passage is quoted by the Evangelist Matthew, ch. xii. ver. 18, where the word elect is rendered *chosen*. The same word, as it refers to Christ, occurs in 1 Peter, ii. 6, which is a quotation from Isa. xxviii. 16; but the prophet there uses the word *chosen*, instead of elect.

In the second place, angels are styled Elect, 1 Tim. v. 21. "I charge thee, says Paul to Timothy,) before God, and the Lord Jesus Christ, and the elect angels." The good angels, I suppose, sir.

Thirdly, the ancient Israelites are called "God's elect," Isa. xlv. 4. "For Jacob my servant's sake, and Israel mine elect, I have called thee by thy name." Again, in the 65th chapter of the same prophet, "And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains, and my elect shall inherit it, and my servants shall dwell there."—Jer. 3. 22.

In the fourth place, The strangers mentioned by St. Peter, 1 Ep. i. 1 and 2. "Peter, an apostle of Jesus Christ, to the strangers scattered abroad, elect according to the foreknowledge of God." Do you suppose, my friend, said I, that the strangers there mentioned knew that they were of the number of "God's elect"? Certainly, sir, said he, else how could they ascertain that the epistle was for them, or who it was for?

Fifthly, Two certain women, mentioned by St. John, are called elect—"The elder unto the elect lady and her children whom I love in the truth." "The children of thy elect sister greet thee." 2d Ep. i. 13 and 14 verses.

Sixthly, The church of Babylon mentioned by St. Peter, 1 Ep. v. 13.

In the seventh and last place; all true believers in Jesus Christ in every nation under heaven. "Shall an God avenge his own elect which cry unto him day and night," Matt. xxiv. 31; Luke xviii. 7.

These, sir, are "God's elect." There were others also chosen of God to particular offices, as Moses, Aaron, Joshua, David, Jeremiah, Cyrus, St. Paul, and others. In this respect one is taken and another left—one is a vessel of honor, another of dishonor. "For no man taketh this honor unto himself, but he that was called of God, as was Aaron."

I have heard some people assert, said I, that Election is eternal and unconditional, absolute and irrevocable; what do you think on those points? I think, sir, said he, very different on those points; for it appears from the words of St. Peter and St. Paul, that the Elect were not always the people of God; for though the Apostle Peter says, "Ye are a chosen generation," yet he adds, "which in time past were not a people," but are now the people of God, "which had not obtained mercy, but now have obtained mercy." So you see, sir, that the idea of being elected from all eternity is not correct; that is to say, in an unconditional sense; for St. Paul preaches the very same doctrine—"I will call them my people which were not my people, and her beloved which was not beloved." Now if God Almighty had elected these and made them his people from all eternity, when I ask, were they "not his people" when were they not beloved? Moreover, if such election as that had ever taken place, then the subjects thereof must at that period have "obtained mercy;" they must then have become the people of God, which would contradict both St. Peter and St. Paul, who assert that "in time past" they "had not obtained mercy," neither were they the people of God. You will recollect, sir, that St. Paul asserts that they were "in times past," "foolish, disobedient, hateful"—and children of wrath even as others. Eph. ii. 3; Titus iii. 3.

But did not God the Father enter into a covenant with the Son, and through him into a covenant relation with his people before the foundation of the world, as it is written in Paul to the Ephesians, ch. i. ver. 4? I admit, sir, that believers are chosen in Christ, not out of Christ; for there is salvation in no other; and that the terms of their acceptance are absolute and unchangeable. But Paul speaks of some (Rom. xvi. 7) who were in Christ before him; and in his Epistle to the Hebrews, (ch. x. ver. 16,) he speaks of a covenant made, not from all eternity, but "after those days," &c. when the old covenant should be done away, and a better dispensation brought in. As for St. Peter, it seems he did not think that "the covenant was ordered in all things and sure," so as not to admit of its being broken; for he says, "give diligence to make your calling and election sure; for if ye do these things ye shall never fall." The Jews of old are said to have "broken the everlasting covenant"—Isa. xlv. 5; and we are exhorted to fear, lest we should fall after the same example of unbelief—Rom. xi. 20—22. This, sir, is my belief concerning the "elect of God." Before their election they were in the darkness of nature, error, and sin; God called them; they awoke out of their sleep; Christ gave them light; and they improved it, and "obtained mercy." They renounced their allegiance to Satan, and became the people of God, not by nature, but by adoption and grace.

LOQUACIOUS.

As rivers and fountains proceed from the sea, and return thither again, so true grace in the heart, as a fountain, sends forth all its streams towards God, the ocean from whence it flowed.

As worldly joy ends in sorrow, so godly sorrow ends in joy.

CAMP MEETINGS.

FOR ZION'S HERALD.

"He that hath an ear to hear, let him hear."

MR. BADGER.

During the last year, the *Herald* furnished us with a rich variety of matter, collected at Camp-meetings; and, as we are expecting more the ensuing season, I wish to offer a few thoughts upon the subject, whereby some, perhaps, may have a better idea of our views of Camp-meeting exercises.

In conversation with a settled minister not long since, he told me he did not like such meetings. I asked if he had ever attended one, and his reply was in substance as follows:—"While I was in college, I went with a number of students to a Camp-meeting at some distance, and being obliged to return the same day, we were not able to stay more than three or four hours upon the ground. I heard many things very good; but thought they ought to make a difference between persons falling down, and real conversion; and between extraordinary bodily exercises, and the real influence of the Spirit of God." &c. I assured him that we did make that difference; but as he continued to urge the same objection, it would seem that he could not admit my declaration.

It is very probable that many well meaning people have fully made up their minds by being on the ground only a few hours—they concluded that we approved of every thing that was said and done; and without taking pains to inform themselves, have gone and reported their opinions for facts. Others, having full confidence in the reporter, receive all for truth. If I advise these not to make up their judgment by hearsay, they exclaim, as in old times, (Neh. vi. 6.) "It is reported, and Gashmu saith it!" "Do you think such a man would lie?"

I would suggest a few thoughts in regard to extraordinary exercises, falling down, &c. We know the human body is capable of a vast variety of exercises, and that from various causes. These meetings are not the only places where extraordinary exercises are witnessed, nor the subject of religion the only cause which produces them. So that we may say of persons who fall down at these meetings—Some may fall by mere fainting—why not? This is often witnessed in meetings—houses, at home, or upon visits. Others may be subject to spasmodic affections, and may be greatly exercised at these meetings; but perhaps not more so than at other times and places, when enduring any great fatigue. Others may be something like the one mentioned in Luke ix. 42. Jesus called for him, "and as he was yet a coming, the devil threw him down, and tore him." &c. When the truth is set home to the sinner's heart by the power of God, he feels his fallen and lost state—and feels himself poor, wretched, blind, and naked; nearly despairing of hope—Jesus calls in mercy, "Come to me and I will give you rest." Should he make the attempt, would not the devil exert his utmost power, by his fiery darts, to extinguish the last beam of hope from the mind of the trembling penitent? And is it unreasonable to suppose that the functions of nature may be suspended, while the soul is overwhelmed with indescribable agony? We have seen so many brought from darkness to light in this way, whose daily deportment afterwards demonstrated that the change was wrought by the power of God upon the heart, that we cannot doubt for a moment but that the Lord still works by the same power as he did when he brought the proud persecuting Pharisee to the ground in the midst of his career. While others who fall, fall in the midst of sweet visions of glory. The Lord did in former ages condescend to make such disclosures of his ineffable glory, that mortality sunk under the unutterable sensibility. See Ezek. i. 28; Dan. x. 8, 9; Rev. i. 17, &c. And shall finite man, a speck of animated matter, presume to limit the operations of Jehovah's power, or affirm that he is not well pleased to make as rich disclosures of his glory unto the saints now, as in former ages?

Therefore, to sum up the matter, we attach no virtue to the bare act of falling down, or to any exercises whatever; but we examine as far as we can the causes and the nature of those exercises. Indeed, in these things we account nothing valuable any farther than it tends to the purification of the heart. Meantime, we would not be hasty in passing uncharitable censures upon those whose exercises may be of an extraordinary kind, as every man of sound sense knows, that human beings are differently constituted. Suppose a large family were sitting together, and on a sudden the door opens, and a son, supposed to have been lost at sea, enters the room—behold the different effects. One faints away—another falls and grasps at his arms—a third, absorbed in sensibility, with a heart too big for utterance, silently gives vent to a flood of tears. The cause was the same, the effects various. This is nature. Yet it would be unbecomingly in that family, to fall into strife, and reflect upon each other on account of those different exercises. And surely that must be a cold-hearted theory, which denies the passions any share in the exercises of devotion! We have not so learned Christ. We contend for a religion that may be felt—a religion which expels gloomy doubts and tormenting fears, and brings in the spirit of adoption, whereby we cry, "Abba Father!" While filled with this righteousness, and peace, and joy in the Holy Ghost, if one shouts for joy, and another weeps in silence, we shall never suffer these external exercises to mar the ineffable felicity we enjoy, while with one heart we unite to say, "Worthy is the Lamb that was slain, to receive blessing, and honor, and glory, for ever and ever. Amen."

The public should understand that Camp-meetings began among the Presbyterians, in the western country, and that these good people invited Methodist preachers to meet with them, who, seeing the good effects, began them in our societies, &c. I have a printed letter before me, which gives an account of their origin, and the manner in which they were at first conducted. An extract of which I send you for publication.

A. K.

Extract of a letter from Col. Robert Patterson, of Lexington, Ky., to the Rev. Dr. John King, of Chambersburg, Penn., dated Nov. 19, 1801.

Rev. Sir.—By the following, I mean to communicate to you as accurate an account of the revival of religion in the eastern part of this state, and round about where I live, as I am able.

On the first of May, at a society on the waters of Fleming Creek, on the east side of Licking, a boy under the age of 12 years, became affected in an extraordinary manner; publicly confessing and acknowledging his sins, praying for pardon through Christ, and recommending Jesus Christ to sinners, as being ready to save the vilest of the vile. Adult persons became affected in like manner. The flame began to spread the Sabbath following, at Mr. Camble's Meeting House; a number became affected. The third Sabbath of May, on Cabin Creek, six miles from Limestone, the sacrament of the Lord's Supper was administered by Mr. Camble and Mr. McNamee, at which time about 60 persons were struck down. Next Sabbath on Fleming Creek, at Mr. M. Casion's, about

600 persons were struck down and deeply convicted. The first Sabbath of June, Mr. Stone administered the Lord's Supper in Concord congregation, on the head waters of the same kind had made their appearance, in society and at sermon. On Friday night preceding the sacrament at Concord, I was present at a society at Kalbridge, a united congregation of Mr. Stone's, and saw the extraordinary work; of 50 persons present, nine were struck down. I proceeded next morning to Concord, ten miles distant, where a sermon was preached, at which several became affected, and were struck down. This was the first occasion which showed the necessity of performing out of doors. The number being great, the Lord's Supper was administered at a tent; a great solemnity appeared all day, a number were struck down, on the whole occasion about 150; the exercises continued from Saturday to Wednesday, day and night, without intermission. The appearance itself was awful and solemn; it was performed in a thick grove of beechen timber; candles were furnished by the congregation; the nights still and calm: added to that, exhortation, praying, singing, the cries of the distressed on account of sin, the rejoicings of those who were delivered from their sin's bondage, and brought to enjoy the liberty that is in Christ Jesus—all going on at the same time. About 4000 persons were present, among whom were 250 communicants—12 wagons had brought some of the people, with their provisions, &c. from distant places. This was the first occasion that showed the necessity of encamping on the ground; the neighborhood not being able to furnish strangers with accommodations, nor had they a wish to separate.

There was opposition to these occasions, by some who appeared to be real Christians—by nominal professors, and by deists. The first class stand astonished, not knowing, and wondering what these things mean; unwilling to reprobate it, and many, at last, close in with it. The next class, the most inveterate, call it enthusiasm, hypocrisy, witchcraft, possession of the devil, sympathy; in fine, everything but what it really is. The latter confine it to sympathy, agitation, delusion, &c. As well as I am able I will describe it, as I have had it from the subjects, not being able to describe it experimentally. Of all ages, from eight years and upwards, male and female, rich and poor, the blacks, and of every denomination, those in favor of it, as well as those, at the instant in opposition to it, and railing against it, have been instantaneously falling motionless on the ground. Some feel the approaching symptoms by being under deep conviction, their hearts swell, their nerves relax, and in an instant they become motionless and speechless, but like an electric shock, as if felt in the great arteries, closes into the heart, which swells as though it would burst; the body relaxes and falls motionless; the head and feet become cool, and yet the pulse is as formerly; though sometimes rather slow. Some grow weak, so as not to be able to stand, but do not lose their speech altogether. They are all opposed to any medical applications, and though the weather is warm, and people in large numbers crowd around them, yet they do not incline to drink water. They continue in this state from one hour to twenty-four. When they regain their speech, which comes to them gradually, they express themselves commonly in the following manner:—"That they are great sinners, the vilest of the vile, and pray earnestly for mercy through Christ. Some think there is mercy for all but them—that salvation will not be applied to them, and that they will not be able to recover, and that they will never recover, so it is not certain that they will; others will recover in an hour, and speak of salvation sure, and are in possession of great gifts in praying and exhortation, which they often perform in an audible manner. Indeed, it is a miracle, that a wicked unthoughtful sinner, who never could or did address himself to an audience before, should rise out of one of those fits, and continue for the space of two hours, recommending religion and Jesus Christ to sinners as a lovely Saviour, free, willing, and all-sufficient, and calling to sinners, and inviting them to come to Christ, and close in with the offer of salvation, in the most pressing and engaging manner."

But I am sure my description and your view, if you were an eye witness, would differ as much as day from night; so say those who have first heard and then seen. Notwithstanding all our ministers, and a vast number of the most respectable people in the country acknowledge that it is the wonderful work of God, and is marvelously manifested to us, yet there are people so hardened, that they either cannot or will not acknowledge the work to be of God, but represent it in an unfavorable view. People, in a number of instances, in opposition, have felt it coming on, and have endeavored to fly, but could not get away. Some have been struck at home, on the road, in the field, in bed, at the plough, and sometimes whole families together at home.

In order to give you a more just conception of it, suppose so large a congregation assembled in the woods, ministers preaching day and night, the camp illuminated with candles, on trees, at wagons, and at the tents; persons falling down and carried out of the crowd by those next to them, and taken to some convenient place where prayer, &c. might be for them, and some psalms or hymns suitable to the occasion sung. If they speak, what they say is attended to, being solemn and affecting. Many are struck under such exhortations. But if they do not recover soon, praying and singing is kept up alternately, and sometimes a minister exhorts over them; for generally a large group of people collect and stand round paying attention to the prayer, and joining in the singing. Opposers call this confusion, but at many of those scenes employment may be found for the mind. The work being engaging, persons subsist with less sleep and food than at any other time.

One instance I will mention, of a person in opposition, at Mr. Lyle's sacrament, last Sabbath, 25 miles from this place. A man of 30 years had procured a staff with a sharp nail in the end, intending therewith to probe such as should fall down in the crowd, which he was certain would soon rouse them from their lethargy. He himself had often boasted that he should not fall down. However, he became affected; which, when he felt coming on, he endeavored to expel by making use of whiskey, thinking that would allay his feelings; but to no purpose, for in a short time he was struck down. When able to speak, he made a wonderful confession of his obstinacy, acknowledging himself a great sinner, and hoped for pardon through Christ our Redeemer.

Pleasure, says Dr. Johnson, is seldom found where it is sought. Our brightest blazes of gladness are commonly kindled by unexpected sparks. The flowers which scatter their odors, from time to time, in the paths of life, grow up, without culture, from seeds scattered by chance.

Five things a Christian should especially labor after, viz. to be humble and thankful, watchful, prayerful and cheerful.

ADDRESS

OF THE EXECUTIVE COMMITTEE OF THE

AMERICAN TRACT SOCIETY,

Instituted at New York, in 1825, to the Christian Public.

The Executive Committee of the AMERICAN TRACT SOCIETY, by this document, beg the privilege of addressing the Christian community upon one of the most interesting subjects which have ever attracted the notice of those whose stations, or whose character, give them influence over the destiny of their fellow men. In the month of March last, incipient measures were adopted in the city of New York, with the view of forming a Society, to be denominated the AMERICAN TRACT SOCIETY; the object of which should be, "to diffuse a knowledge of our Lord Jesus Christ as the Redeemer of sinners, and to promote the interests of the Redeemed in godliness and sound morality, by the circulation of Religious Tracts, calculated to receive the approbation of all Evangelical Christians." Deference to the numerous existing Societies in the different States, induced the original projectors of this design to invite a consultation of delegates to be held on the Tuesday preceding the anniversary of the American Bible Society, for the purpose of maturing the enterprise, and giving existence and form to the institution. At this consultation there were present a respectable number of delegates from various religious denominations, who, with the advice and assistance of other gentlemen of high consideration from different sections of the country, revised and agreed upon a constitution to be submitted to a more public meeting on the following day, when the proceedings of the convention were considered and sanctioned with a most delightful unanimity. Since that period, measures have been pursued which have already secured the co-operation of several Tract Societies, and particularly the aid of that most respectable and efficient institution in the Eastern States, the American Tract Society at Boston, who have, without a dissenting voice, resolved to become a Branch of the National Society established in New York. Under these auspices the citizens of New York have liberally stipulated to furnish the Society a large and commodious edifice for the seat of their operations, and have already procured funds to the amount of upwards of twenty thousand dollars, and commenced the Society's house in one of the most eligible portions of the city. The individuals alluded to have done this, not only with the express design that the Society shall have every accommodation, without ever taking any thing for this purpose from funds consecrated to the publishing and distribution of Tracts, but with the expectation that it shall eventually receive, from rents on the building, a considerable amount annually in augmentation of these funds.

In making this early presentation of their object to the friends of the Redeemer in the United States, and in venturing most respectfully to urge the claims of this institution to general patronage, the Committee feel that it is needless to exhibit to any considerable extent, the superior advantages of that method of moral and religious instruction which is pursued by the distribution of Tracts. Though men are fallen by their iniquity, and are to be recovered from their apostasy and condemnation only through the redemption that is in Christ Jesus, and by the renewing of the Holy Ghost, yet does this method of mercy most distinctly recognise the use of means in the business of their salvation.

Next to the Bible and the living ministry, one of these means of light and salvation will be found to be Tracts, "exhortations, and instructive glorious truths of the gospel." The word of God is the great instrument of the kingdom, and may scatter the seed of the kingdom, and may look for the harvest in God's own good time and way. A Tract may be perused at leisure; it may be consulted in the hour of retirement and solitude; it can be read in a little time; and though it may contain instruction important and weighty enough for the consideration of the sage, and yet simple enough to be accommodated to the taste and intelligence of a child, may be easily weighed and deposited in the memory. This method of instruction is peculiarly calculated for the poor, and is especially demanded by the poor of our extended population. It is a method by which the blessings of a religious education may, to no inconsiderable degree, be extended to the lower ranks of society with peculiar facility; and which, as a practical system, is already entitled to the claims of successful experiment. It is a means of doing good which is level to every capacity, and adapted to every condition. The man of low attainment in science, the mother, the child, the obscure individual in the meanest condition, can give away a Tract, and perhaps act company it with a word of advice or admonition, with as much promise of success as a Missionary or an Apostle.

A minister may distribute his public instructions where the impressions of his official duty would otherwise be lost, or never extended; and in this way he may double his usefulness, and devote two lives to his Master's glory instead of one. The teacher and the pupil, the parent and the child, the master and the servant, may become to each other the most effective preachers by the distribution of Tracts. The traveller may scatter them along the roads, and throughout the inns and cottages, and in return the inns and cottages may spread them before the eye of the thoughtless traveller. Merchants may distribute them to shipmasters, and shipmasters to seamen; men of business may transmit them with every bale of goods to the remote corners of the land and globe; and thus the infinitely important truths of the gospel, truths by which it is the purpose of the God of heaven to make men "wise to salvation," like the diffusive light, may be emitted from numberless sources and in every direction. All this may be done in the most inoffensive and unobtrusive way, with no magisterial authority—no claims of superior wisdom or goodness—and no alarm to human pride or forwardness. All this may be done too with no loss of time. "A Tract can be given away, and God's blessing asked upon it, in a moment." Aside from the expense at all, in no way can so much probable good be effected, at so little expense, as by the distribution of Tracts. A Tract which contains ten pages, can be published for a single cent!

And when we recollect how long a single Tract may be preserved, by how many individuals and families it may be read, and when read by them, to how many others it may be lent; it is difficult to conceive of a way in which more good can be accomplished by a very small amount of means. As an auxiliary to other means of doing good, the distribution of Tracts also holds a distinguished place. In how many sick chambers, in how many meetings of anxious inquiry, in how many circles of wealth and prosperity, of fashion, folly, and vice, may these faithful witnesses be left to testify what otherwise never would be told? The language of every Missionary Society, either Domestic or Foreign, is, "A Missionary without a supply of Tracts is unprovided for his work." The press is the grand medium of communication in all parts of the missionary world. A missionary at Sumatra writes, "I am fully

of opinion, that among all nations not accustomed to books, the distribution of small Tracts, written in an easy style, or of single Gospels, is much more likely to do good, than that of larger works. This opinion is strengthened by the experience and observation of every day." Nor are the preceding suggestions founded in mere theory, but warranted by facts. The amount of good already achieved by the distribution of Tracts is incalculable. Much has been done, in this and other countries, to afford the most satisfactory evidence of their beneficial effects. The most interesting accounts accumulate upon us from every quarter, where Tracts are circulated either in Christian or pagan lands, of their extended utility. It is impossible to recite them. Volumes might be profitably occupied with the most interesting narratives of this sort. There is not a week in which we have not striking accounts of their happy results. Some years ago, the author of the little Tract, called *The Dairyman's Daughter*, is said to have received information of three hundred conversions by the instrumentality of that Tract. Of the labors of how many ministers of the Gospel can this be said, even though they have extended to very advanced age? Many revivals of religion this little Tract is known to have occasioned. The Tract called *The Sinner's Prayer* has been at least equally successful. More than twenty instances of conversions by the instrumentality of Tracts, have been reported, with their attendant circumstances, to the Committee of one Society in the United States, during the past year, besides several revivals of religion occasioned, or greatly promoted by that Society's publications. We are not ignorant of the alarming success with which Voltaire and his infidel associates, on the continent of Europe and elsewhere, proved the efficacy of this method of access to the common people, in producing one of the most terrible moral convulsions which have ever shaken the world. And we are not ignorant of the success of men of a different spirit, in those well directed efforts in the cause of Tracts, by which the continent began to be enlightened and reformed in the days of the Great Reformation.

But these laudable efforts, notwithstanding all they have achieved, have come short of the exigencies of the world, and have in no small degree failed of their object, through a divided and partial operation. It has long been a doubtful point, whether Christians of different denominations could unite their efforts beyond the single endeavor of distributing the Holy Scriptures "without note or comment." And yet the essential principles of Christianity, it cannot be otherwise than that there exists a union of affection and sentiment among all good men, by whatever name they may be called; and we are persuaded this harmony exists to a degree, beyond the anticipations not only of the more vigilant and cautious, but of the more indulgent and liberal. All good men receive the Holy Scriptures as containing a complete and entire system of divine truth, by whose unerring standard every opinion is to be tried and decided. So long as they love the Bible, they cannot be at war with one another. And so long as they believe the truths of the Bible, are they united in their religious sentiments. We do not mean by this to become the abettors of that modern liberality which discovers no difference between the precious and the vile, and which consists in a virtual indifference to all religious opinions. To us it appears, that the authority of the Divine Legislator extends to the understandings of men, as well as to their conduct, and that they have no more right to believe what is false, than to practise what is wrong. But we do believe, that if good men beheld each other as reciprocated confederates, and not as enemies, their fears would melt away before the benignant influence of holy love. And we do mean to affirm, that were there a more scrupulous regard to the infallible judgment of God, and a less scrupulous regard to the fallible judgment of men; if the rivalry of denomination were merged in the rivalry of benevolent enterprise; if the fear of God and the love of Jesus Christ, if a tender compassion for the salvation of sinners, and a tender affection toward all the friends of the Redeemer, were the paramount principles of action; if chilling alienations would pass away, heart-burnings disappear, and no place, mutual animosities would be suppressed, more importance would be attached to the things in which we agree, and less to those in which we differ; there would be more of the soul of union; and while the enemies of our religion would be again constrained to hear the honorable testimony, "See how these Christians love one another," we ourselves should sing, "Behold how good and how pleasant it is, for brethren to dwell together in unity!" It is obvious that the only difficulty in forming a Tract Society upon these enlarged principles, lies in the doctrinal character of the Tracts to be circulated. On this subject, the most full and liberal provision is made in the constitution of the AMERICAN TRACT SOCIETY. The different denominations composing the Publishing Committee, come to their work with the solemn and honest stipulation, to be each the protector of his own peculiarities; and in this labor of mercy to publish and distribute such Tracts only, as shall inculcate those great doctrines in which they all harmonize. Man's native sinfulness—the purity and obligation of the law of God—the true and proper Divinity of our Lord Jesus Christ—the necessity and reality of the Holy atonement and sacrifice—the efficacy of the free and full of Spirit in the work of renovation—the free and full of the Gospel and the duty of men to accept it—the necessity of personal holiness—as well as an everlasting state of rewards and punishments beyond the grave—these are doctrines dear to our hearts, and constitute the basis of our own country and our see, that in the present state of our own country and the world, there is a wide sphere of successful operations, in simply diffusing these and other kindred truths in which we agree. It is hoped that the Publishing Committee, agreeably to the suggestion of the esteemed President of the Society, in his first official address, will "ever bear in mind the high responsibility of their office; and always feel that, as the eternal destinies of souls may hang upon their deliberations and doings, no Tract should ever be issued from the Depository of this Society, which does not contain, should it find its way where a Bible was never seen, nor the Gospel ever heard, enough of divine truth to guide the ignorant and the inquiring sinner into the path of eternal life."

If in any instance, we should hesitate about the terms in which any truth should be expressed, we may always be relieved from our embarrassment by resorting to the terms of the Bible, and adopting the very language of the Spirit of all truth. The Committee cannot feel that this is a visionary enterprise. They no longer regard it as a doubtful experiment. On the most matured view of all the difficulties they can anticipate, they are persuaded it is a practicable and high-born undertaking. The indications of Divine Providence have so manifestly led to it, that though they have all admitted some anxious speculations, they dare not hesitate. It is with deep-felt gratitude and delight, that they have watched the superintendence of the Holy Spirit over this novel and hopeful

THE HERALD'S HARP.



A VISION OF HEAVEN.

Once, with a fearful, trembling hand,
I drew aside the veil, to see
The glories of the heavenly land,
The brightness of eternity.
But soon the vision overcame,
And terror seized my quaking frame.
I looked—I saw—but oh! the light,
The bliss, the splendor of the place,
The shining host, who all unite
In songs before Jehovah's face!
A sudden dimness veiled my eye;
For who could look on Deity?

One sight I caught of heaven's high train,
One glimpse of my eternal home:
I heard one sweet melodious strain,
And all my powers were overcome.
I fell as if I sensed the light,
Nor dared I raise again my head.

The sight, Oh, no! I shall I forget,
The song still vibrates in my ear;
When shall I reach that blissed estate?
When in thy holy throng appear?
Haste, Jesus, fetch my soul away,
To dwell with thee in endless day.

ON A YOUNG PALESTINE MISSIONARY,
Who died at Alexandria, Feb. 10, 1822.

Green as Machebe's honor'd field,
Where Jacob and where Leah lie,
Where Sharon's shrubs their roses yield,
And Carmel's branches wave on high—
So honor'd, so adorned, so green,
Young Martyr! shall thy grave be seen.

O! how unlike the bloody bed—
Where pride and passion seek to lie;
Where Faith is not; where Hope can shed
No tear of holy sympathy.
There withering thoughts shall drop around
In dampness on the lonely mound.

On Jordan's weeping willow trees
Another holy harp is hung:
It murmurs in as soft a breeze
As e'er from Gilead's balm was flung.
When Judah's tears in Babel's stream
Dropt—and when "Zion was their theme."

So may the harp of Gabriel sound
In the high heaven to welcome thee,
When rising from the holy ground
Of Nazareth and Galilee,
The saints of God shall take their flight
In rapture to the realms of light.

"Faith, Hope, Charity, these three." 1 Cor. xiii. 13.—Joy
unspeakable and full of glory." 1 Peter i. 8.

There is a Faith which shall not die,
When other faith is dead;
There is a Hope that will not fly,
When other hopes are fled;
Such Faith and Hope are clear and bright
In sorrow's darkest, drearest night.

There is a Joy which never tires,
But cheers the soul for ever;
There is a Love whose flame expires,
Oh! never, never, never.
Such Faith, and Hope, and Joy divine,
And Holy Love, be thine and mine.

OBITUARY.

MEMOIR OF MR. JOHN DILLINGHAM,
WHO DEPARTED THIS LIFE IN APRIL, 1825.

MR. EDITOR,
Perhaps the following lines, concerning the sickness and triumphant death of brother John Dillingham, may be interesting to your readers, should you think proper to insert them.

Brother Dillingham was a native of the town of Brewster, Mass. and son of the late Hon. John Dillingham, whose worthy character and extensive usefulness, both in his public and private capacity, still live in the memory of all who knew him. He was a Justice of the Peace and Senator of the state; but was a stranger to experimental religion until about three months before his death. He had been somewhat inclined to believe in the doctrine of Universalism; but as he drew nigh the grave, he found it would not do to die by. Previous to this, there was a glorious reformation in his neighborhood, under the labors of the Methodist and Baptist preachers, in which his wife and some of his children and grand-children were converted. And I have heard them say that their venerable grandfather would sit and weep in meeting, while hearing them exhort and tell what Jesus had done for their souls. But, as before observed, a few months before his death, he found Christ to be his friend and Saviour; and he left the world with a hope full of immortality. But his son, the subject of this memoir, was trying to make the smooth doctrine of "peace where there is no peace," answer for him, until his father, on his death-bed, warned him of his dangerous tendency, and expressed his regret that he had ever attempted to make him believe in it. He now began to see more clearly that he was not on the foundation of God, and that he must no longer despise or reject the doctrine of the cross. And although he had not found peace in his soul when his father obtained a hope, yet he was overjoyed at the event, and was the first to carry the glad tidings to his sister, who with her husband, had recently been blest with justifying grace. As he entered their presence, he exclaimed, with both hands lifted above his head, "Father is rejoicing in God!" Not long after this, he repented and believed the gospel for himself, and became a worthy member of the church, and an established believer in its doctrines, as preached by the Methodists. From the time that he first believed, I know that he lost his justification. On the contrary, he drank the fullest draughts of divine consolation, while wasting disease was preying upon his mortal body. It was then that his joy was great, yes, unspeakable, and full of glory. It was then that he fasted on God, and enjoyed unutterable bliss from day to day. His sickness was severe and painful; but he trusted in his God, and his God was with him and in him, in a wonderful way, glorious manner. While he could hear it, he frequently had meetings in his house, in which his soul was wonderfully blest, inasmuch that he would shout aloud and give glory to God. I visited him a number of times during his sickness, and always found him happy, and almost overjoyed to see his Christian friends. But as he drew near the king of terrors, the glories of the upper world were opened to

his ravished soul more and more. Two days before his death I entered the chamber where he lay, and found him so weak that he could not speak aloud. As I approached him, his first salutation was a heavenly smile, which seemed to bespeak the holy breathings and ecstasies of his enraptured soul. I went to his bed-side, and put my ear close to his quivering lips, when he expressed such words to me as I never since have been able to articulate. Truly they were words of blessedness, sufficient to have charmed an angel's ear—even while I write, the remembrance of them animates my soul. I was informed by his constant attendants, that the same rapture appeared to increase, till his waiting soul took its flight, to dwell for ever in light approachable by mortals. Reader, let us live the life of the righteous, that our last end may be like his.

He has left a wife, several children, and an aged mother, with a large circle of friends, to mourn their loss. But they have no reason to mourn as those without hope.

His remains were interred the following day, attended by a numerous congregation, of all ranks and persuasions of people, who listened with solemn attention to a discourse from Psalm xxxvii. 37. "Mark the perfect man, and behold the upright, for the end of that man is peace."

J. D.

Died, in the month of February last, in Newtown, Bucks county, Pa. FANNY ANN BENNETT, in the nineteenth year of her age. The disease which terminated her existence was a heavy cold producing a pulmonary affection, under which she languished for about six months. About two months before her death she became earnestly solicitous about her eternal interests, and requested the prayers of a pious aunt in her behalf—Her aunt accordingly went to pray—Fanny requested her to pray again, and then informed her that the Lord had pardoned all her sins. From this period she appeared to be perfectly resigned to the will of God respecting life or death—frequently saying she believed she should soon go to Jesus. As her dissolution drew near, her confidence in God increased, and she would frequently say to her affectionate and deeply distressed mother—"Don't weep for me, I am going to Jesus. On the morning of the day she died, after having passed a night of extreme suffering, her mother and aunt united with her in prayer. The Lord was present, and the dying saint experienced a complete triumph over death. She arose in the bed, and with a strength of voice that surprised all that were present, exclaimed Glory! glory! In this happy frame of mind she continued praying the Lord until her voice was lost in death. About ten minutes before she died, she began clapping her hands, and in an ecstasy again exclaimed, Glory! glory! She then reclined her head on the pillow, and instantly expired without a struggle or a groan, while several of her friends were kneeling around her bed, and to whom the divine presence was peculiarly manifested.

"Why do we mourn for dying friends,
Or shake at death's alarms?
'Tis but the voice that Jesus sends,
To call them to his arms."

FROM THE COMMERCIAL ADVERTISER.

Reflections at the grave of the Rev. JOHN SUMMERFIELD, during the interment.

The high behest of heaven is obeyed! The ruthless arm of death has directed us of the friend whom we loved—witness the pale garb of melancholy which overpreads this assembly; sufficiently indicates the salutary Providence which calls us hence—A Providence which, though righteous, frequently envelops its bright designs in the clouds and darkness which attend the Lord! A appalling, indeed, is the aspect of death under almost every circumstance. Assaulting the fondest affections man delights to own, it shows how mutable are human joys. It spreads its dire influence through the abodes of man, and, with its many ills, conspires against the feeble throbs of life. It paints the arm which, dauntless, swayed the sceptre of dominion over submissive nations. With hand inexorable, it tears from the prince's brow the diadem of glory, and drags the reluctant monarch from the stately palace to the house of clay. With relentless step, it enters the mansion of peace—it wears with slowly rolling years the aged sire—breaks his sickness, in a day, the prop of declining parents, by its untimely blast, nips the fair blossom of the young, and tears, with icy grasp, the infant from the mother's arms of love. It throws the shroud of oblivion over the glory of wasting nations—mutes the voice of eloquence—hushes the harp of the poet, and arrests the sword of the hero. Nor is the sacred desk a barrier against the intruder—For, lo! he has entered the sanctuary of the Lord, and taken from the walls of Zion, one whom it was impossible to know, and not to love! With what pleasure have we entered within the courts of thy house, O God! while his words, distinguishing as the dew of Hermon, rendered the place none other than the gate of Heaven. But ah! how changed the scene! Behold the cold coffin in which he now reposes. We come but now to view him presiding over the destinies of the missionary institution, whose energies have been so greatly strengthened by the ardor of his affection, and the power of his eloquence. We come to mingle our grief, in this late act of death, in which every institution which served to promote the glory of God, and to mitigate the sorrows of our race, has lost an ancient friend! Endowed with a power, to him peculiar, he could move even the most inconsiderate heart, to alleviate the widow's woe, and stay the orphan's tear. Arresting the attention of those whom he addressed, and engaging their affections, with an eloquence resistless as the lightning blazing from the black-browed cloud, he could render their hearts as the harp moved by the breath of even, susceptible to pity's slightest sigh. France, Britain, Ireland, and America, have received him as the delegate of Heaven to plead the Bible and Missionary cause. When a nation is called to mourn the death of a monarch, it is not unrequited that memory sickens in viewing

"War's varied horrors and the train of ills
Which follow on ambition's blood-stained path."

Not so the memory of a good man's death. And when the pious pastor leaves his flock, redemption yields a pleasing view—recounts his sermons—tells his visits, and the faithful attendants often given—the walls of our mansions seem to echo the prayers so lately made in our behalf to heaven. But his days are ended. His labor of love on earth is done, and he has entered, we trust, into that "temple not made with hands, eternal in the Heavens." He was but a loan from God. Awhile he shone, then sunk in sudden night. Nor was his brilliancy merely like the gleam of the forest leaf, which, wet with the dew of night, trembles as it sparkles in the sunbeam, till, parched by its directer ray, it falls again to earth. Nor was his glory like that which tems the meteor's blaze, whose greater glory, fading, leaves a greater gloom. No—was like the sun of day. Unclouded has he left his way, while we are lost in his superior lustre. What thought he sets? The night is short which veils him from our view. Our hemisphere has been illumined by his talents, his piety, and zeal; and though he sets, it is to rise—arise safe from disease and decline, and to "shine forth as the sun in the Kingdom of his Father." He was no stranger to the thoughts of death. He did not wait till the world should recede from his view, he endeavored to pierce beyond the "shadows, clouds, and darkness" which hang around eternity. When viewing the corpse of a departed saint, it was an usage almost invariable with him to exclaim—

"My soul is in love with the beautiful clay,
And longs to lie in its stead."

And when his heart sickened, and the pulse beat low, the smiles of Heaven chased the frowns of death. While the hoar snow of winter, or the green grass of summer, shall cover thy grave, thy memory, O Summerfield! still shall live. While thy spirit is resting at the throne of God, remembering thy precepts, we will worship at His altar—And though the earthly house of thy tabernacle shall dissolve beneath its kindred clay, thy soul

"Shall flourish in immortal youth,
Unhurt amidst the war of elements,
The wreck of matter, and the crush of worlds."

MISCELLANY.

FROM THE LONDON METHODIST MAGAZINE.

THOUGHTS ON—

"NOT SO WELL AS I COULD WISH."

Whenever conviction seizes the conscience of a careless sinner, the cry of his soul is, "What must I do to be saved?" And this is not feignedly, but with godly sincerity; not with Laodicean lukewarmness, but with the ardor of the chased hart for the refreshing stream; not transiently like the morning cloud, but permanently, like the sorrow of an afflicted parent for the loss of an only son. And when this serious inquiry is answered by a manifestation of pardoning mercy to the soul, a sweet, childlike simplicity shows itself in the new convert, with a readiness to relate in an artless unaffected manner, the abundant goodness of God. As long as the life of religion is retained, there is an honest openness of spirit in speaking of the present state of the soul. This is an ornament to the Christian profession, and a recommendation of the person to the respect and esteem of all that love the Lord Jesus in sincerity.

But we frequently find among professors a manifest want of this open, artless, unaffected manner in speaking of the things of God, and something substituted in its room which is very like evasion, or at least improper reserve. This appears in many instances, but in none more than in the following: Ask a person the state of his mind; he replies, "Not so well as I could wish." Now what is this to the purpose? Nothing at all. It does not describe what he wishes to be,—how far he is from that state, nor, what pains he is taking to obtain the object of his desire; but leaves the inquirer entirely in the dark what to judge, or how to advise. He may possibly give suitable advice, but he is as likely to advise wrong as right: he may encourage, where it may be more needful to search and develop the subtle windings of the human heart; or he may kindly endeavor to administer comfort, when it is more peculiarly necessary that the soul should be humbled for inward departures from the living God.

But what is worse than all, is, that those persons who are frequent in the use of this phrase (except in a few whose understanding is weak, whose heart is better than their heads,) discover by their conduct in general, a strange indifference to the deep things of God; and often betray a temporizing spirit, which would trifle with God and the world. But do they investigate the cause of their leanness? Do they pray, with the Psalmist, "Search me, O God, and know my heart; try me and know my thoughts, and lead me in the way everlasting?" Alas, there is but too much reason to fear, that nothing is more remote from their designs; for although they attend public worship, keep in connexion with a religious community, and have a name to live in the world and in the church, yet are they comparatively dead, and the things which remain are ready to perish. Are their loins girded, their lamps burning, and they themselves as men that wait for the Lord? Do they keep up and enjoy communion with the Father and with his Son Jesus Christ? If not, (as is greatly to be feared,) what care, what fidelity ought to be used with such persons in order to rouse them from their stupor and delusion, that they may regain what they have lost, and be found meet for the inheritance of the saints in light.

Considering therefore the baneful tendency of such a cant-phrase, it is hardly possible to express the abhorrence we ought to feel at the use of it. May every watchman in our Israel labor to banish it for ever; and may gospel simplicity and godly sincerity, be the constant adorning of all that are called by the Christian name! Amen.

SO PRAYS
A LOVER OF GOSPEL SIMPLICITY.

MONITOR.—No. 17.

OF INWARD PEACE.

"Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you." John xiv. 27. Mankind seek for peace, but they seek it where it is not to be found; they seek it in the world, which is ever promising, but can never give us a solid peace: that is the gift of Christ alone, who reconciles man to himself, subdues the passions, sets bounds to his desires, inspires hopes of eternal bliss, and gives the joy of the Holy Ghost; a joy which glows in the midst of sufferings, and flowing from an inexhaustible source, becomes a perpetual spring of delight, which the world can neither interrupt nor diminish.

True peace is not to be found, but in the possession of God; and the possession of God cannot be attained but by faith and obedience: remove all forbidden objects; renounce all unlawful desires; banish all earnest care and anxiety; desire only God; seek only God; and then you shall have peace, a peace which the world shall not be able to disturb. For what can trouble you? Can poverty, can disgrace, can disappointments, can outward or inward crosses? All these in the hand of God should be considered as real favors which he vouchsafes to give you a portion of. The world would then put on a new appearance, and your peace prove inviolable.

FENELON.

Sayings of the Martyrs previous to their Execution.

John Lambert, just before he expired, lifted up such hands as he had all flaming with fire, and cried out to the people with his dying voice in these words, "None but Christ! none but Christ!"

George Wishart, at the stake, said, "This fire torments my body, but no whit abates my spirits."

Laurence Sanders, when he came to the place of execution, fell to the ground and prayed; and then arose and took the stake in his arms to which he was to be chained, and kissed it, saying, "Welcome the cross of Christ! welcome everlasting life!"

Robert Ferrar said (after a person had been talking to him of the severity and painfulness of the kind of death which he was to undergo) "If you see me once to stir, while I suffer the pains of burning, then give me credit to the truth of those doctrines for which I die;" and, by the grace of God he was enabled to make good this assertion.

John Bradford turning his face to John Leaf, a young man about 20 years old, who suffered with him, said, "Be of good comfort, brother, for we shall sup with the Lord this night;" he then embraced the reeds, and repeated the 7th chapter of Matthew, 15th verse.

Bishop Latimer, at his execution, said to Bishop Ridley, who suffered with him, "We shall this day, brother, light such a candle in England, as shall never be put out."

Bishop Ridley said to the smith, as he was knocking in the staple which held the chain, "Good man, knock it in hard, for the flesh will have its course."

John Philpot, when he was come into Smithfield, kneeled down and said, "I will pay my vows in thee, O Smithfield!" Being come to the stake, he kissed it, and said, "Shall I disdain to suffer at this stake, when my Lord and Saviour refused not to suffer a most vile death upon the cross for me?"

Archbishop Cranmer, who signed the popish edicts only through fear of death, at his execution said, "This is the hand that wrote, and therefore it shall

first suffer punishment." Fire being applied to him, he stretched out his right hand into the flame till it was consumed, crying with a loud voice, "This hand hath offended," and often repeating, "this unworthy right hand!"

That was a Christian expression of one of the martyrs to his persecutors—"You take a life from me that I cannot keep, and bestow a life upon me that I cannot lose, which is as if you should rob me of counters and furnish me with gold."

Ignatius, in his epistle to the persecutors of the church, gloried, saying, "The wild beasts may grind me as corn between their teeth, but I shall by that become as choice bread in the hand of my God."

It is reported of Hooper, the martyr, when he was going to suffer, a certain person addressed him saying, "O sir, take care of yourself, for life is sweet and death is bitter." "Ah, I know that," replied he; "but the life to come is full of more sweetness than this mortal life; and the death to come is full of more bitterness than this uncommenced death."

When Herod and Nicetes attempted to turn Polycarp from the faith, by insinuating that there was no evil in calling Caesar lord, and offering sacrifices to him, he replied, that he had served Jesus Christ for many years, and had always found him a good master; that he should therefore submit himself to all the tortures they should inflict, rather than deny him; and when he was threatened to be burnt, he replied to the proconsul, "Thou threatenest me with a fire that burns for an hour and then dies, but art ignorant of the fire of the future judgment and eternal damnation reserved for the ungodly. But why delayest thou make delays? Order what punishment you think fit."

It is recorded concerning one of the martyrs, that when he was going to the stake, a nobleman besought him in a compassionate manner to take care of his soul: "So I will," he replied, "for I give my body to be burnt rather than have my soul defiled."

THE DUMB SERMON.

"Not by might, nor power, but by my Spirit, saith the Lord."

The energy of this eternal truth was most forcibly applied to the heart of the late Rev. W. Tennent, of N. Jersey, on the following remarkable occasion. W. Tennent, who resided a professed deist, a man of considerable attainments as to worldly wisdom. He often, from whatever motive, attended the ministry of Mr. Tennent, whose powers as a preacher were of a superior kind; his skill in the scriptures being deep, and his style rich, argumentative and impressive. Learning once the intention of the deist to attend divine service on the following Sabbath, Mr. Tennent most diligently prepared for the occasion by meditating upon, and fixing in his mind every argument which might work a conviction. Thus prepared, he ascended the pulpit. "But who is Paul, or who is Apollos? Paul may plant, and Apollos may water; but it is God that giveth the increase." Praise and prayer being concluded, the discourse began; but soon the preacher's memory was plunged into perfect oblivion; and not being in the custom of using notes, he in vain endeavored to proceed: his mind was sealed up as to the subject of discourse; and he was under the painful necessity of confessing his inability, and concluded with prayer. The Spirit of God was now at work. The deist was led to reflect upon the extraordinary case: he had, on former occasions, experienced and admired Mr. Tennent's powers of oratory. From his concluding prayer on this occasion he found him in vigor of mind. To what could he trace the sudden declension of his powers, when entering upon such a discourse? Happy man! he was led to discover in it the finger of God! The joyful change soon reached Mr. Tennent, who, doubtless, was deeply humbled and grateful; for he ever afterwards spoke of his dumb sermon as the best he ever preached.

THE MINISTER AND THE NEGRO WOMAN,
Or the Tract on Ardent Spirits and Tobacco.

FROM A CIRCULAR IN MASSACHUSETTS.

About eight or nine years ago, I procured for distribution among my people, 100 of Rush's Treatise upon the "Effects of Ardent Spirits." Among those to whom they were distributed, was a female of color, who was often observed to be under the influence of intoxicating liquors. She was a person of uncommon shrewdness, and had a great inclination for reading. Sometime after she received this tract, she called at my house, in my absence, and left with my wife a tract, which she requested that I would read and give my opinion as to its correctness. It was "Adam Clarke's Serious Address to Christians upon the use of Tobacco." She stated that she herself was in the habit of using tobacco, but if she could be made to believe it was sinful, as Mr. Clarke represented it to be, she would certainly lay it aside. To satisfy her mind, she wished for the opinion of her minister, in which she professed to repose entire confidence. When the tract was presented to me on my return, with the accompanying message, it was not difficult to understand the meaning. I myself had been in the habit of using tobacco for many years, both by chewing and smoking. I had already experienced many struggles in my own mind in relation to the practice as productive of evil, and not very becoming for a Christian minister; but like most others indulging similar habits, had not been able to come to an effectual resolution to desist. I read Dr. Clarke's Address with great attention, and pleasure, and in full view of the manner in which it had come into my hands. In addition to the convictions which it wrought in my own mind, I was led to reflect, that it was presented to me by one who acknowledged my kindness in furnishing her with arguments for reformation as to the use of ardent spirits; that we should undoubtedly meet at some future day, when the subject of the tracts which we had exchanged would be conversed upon; and if I had not quitted a practice which I could not yet but acknowledge to be a bad one, after attending to the arguments of Dr. Clarke, the inquiry would come with ill grace from me, whether she had been benefited by the tract on ardent spirits. I accordingly took my tobacco from my pocket, and threw it out of my window, and have never used a pipe since. I am happy to add that Dr. Rush's tract was equally effectual upon my African friend. She declares, and I believe with truth, that she has drunk no ardent spirits since reading Dr. Rush.

I feel myself under great obligations for the very appropriate return of a tract which I so needed. In consequence of the use of tobacco, I had been for years in a low, debilitated state of health. Tobacco destroys the inclination for food—causes indigestion and coarseness, especially in those who are accustomed to a sedentary life. I have seen a hundred persons, since my own experience, complaining of debility, faintness at stomach, &c. upon which I have charged the sin of the excessive use of tobacco, and I have generally received an acknowledgment of the fact.

The subject ought to be brought before the Christian community in a serious manner. Thousands like myself only need to meet proper restraints, in a proper way, and they will no longer suffer their pockets to be thus poisoned weed. Whenever a minister who is in the habit of using tobacco shall present Rush on Ardent Spirits, let him be repaid by Adam Clarke's Serious Address.—*Am. Tract Mag.*

IDELENESS.

God hath given every man work enough to do, that there may be no room for idleness; and, yet hath so ordered the world that there shall be space for devotion. He that hath the fewest assumed of the world, is called upon to spend more time in the dressing of his soul; and he that hath the most affairs, may so order them that they shall be a service to God; whilst at certain periods, they are blessed with prayers and actions of religion, and all day long allowed by a holy intention.

However, so long as idleness is quite shut out from our lives, all the sins of wantonness, softness and idleness, are prevented, and there is but little room left for temptation; therefore to a busy man, temptation is fain to climb up together with his business, and sins creep on him only by accidents and occasions; whereas, to an idle person, they come in a full body and with open violence, and the impudence of restlessness.

Idleness is called the "sin of Sodom and her daughters," and indeed is "the burial" of living men; an idle person being so useless to any purpose of God as to be like one that is dead, unconcerned in the changes and necessities of the world; and he only lives to spend his time, and eat the fruits of the earth like a vermin or a wolf; when their times come they die and perish, and in the mean time do no good; they do, either is unprofitable or mischievous.

Idleness is the greatest prodigal in the world; it throws away that which is of valuable in respect to the present use, and irreparable when it is past, being to be recovered by no power of art or nature.—*Jeremy Taylor.*

DYING HOURS OF THE UNPARDONED SINNER.
An extract from Lee's Revival Sermons.

The unpardoned sinner is, especially, and often sensibly miserable, in a dying hour.

Through this solemn scene, we all must shortly pass. What folly and madness, to neglect a seasonable preparation! In this life, the sinner finds something to divert, and engross his attention. Pleasures, prospects of gain or honor, present the objects of his happiness, and fire his eager pursuit. But what will come when he is dead?—when the evils he feared, roll in as a flood—when all joys are on the wing; and every prop is torn away? Miserable comforters now, are all earthly things! The sting of remembered misimprovement, alone remains. Weeping friends can administer no relief. He has the pains of death to endure, without a comforter. Sad reflections upon a sinful life, bear down his spirits. Conscience, without mercy, accuses. A dark and dreadful eternity, is opened before him—while the heart is hard—sin unpardoned—God angry, Christ hidden; and hell-moment for his coming. What heart must not bleed to hear his bitter complaints! All are in vain. The disease prevails. The world's last advances. Nature sinks. The silver cord is loosed. The dreadful scene is closed. With unresisting reluctance, the soul is torn from the body, and from every object of its love and confidence, to enter upon a state of perfect and endless suffering. What tongue can express, what mind conceive, the horrors of such a departing soul. Say, my friends, is not this miserable? Answer the question to your conscience, impatient sinner; and reflect, that the awful experience may be your own, ere a few hours shall be elapsed. No longer, then, trifle with your eternal interest, nor plant your dying pillow with thorns.

Upon this subject, it is too painful to dwell; but truth can have any weight, sufficient has already been said, to awaken the most hardened and secure. The horrors of a death-bed, will outweigh all the pleasures of a sinful life. Yet these are but the beginning of sorrow.

SAIORS' FRIEND.

BETHEL REPORTS.

Our prayer meetings since the 12th of April have animated our hearts in this important employment. We have seen seamen come boldly out for the cause of Christ. What they said constrained many to lift their eyes in gratitude to heaven. One seaman, who had lately arrived from Calcutta, gave a pleasing account of the proceedings of merchants and commanders in that place, and other ports in India. He drew some time on the merits and atonement of our glorious Redeemer in the salvation of sinners. And then said—"I cannot be silent since that precious book, the Bible, has opened my eyes; and convinced me that I was an enemy to God, Christ, and to my own soul." Blessed be God for what he has revealed to us in the volume of divine truth. In my voyage to Calcutta, from whence I have lately arrived, I had a great struggle with my shipmates for their salvation, they often treated me with sneers and oaths—but blessed be God, he sowed seeds of grace into the hearts of my young seamen, who, I believe, are made new creatures in Christ Jesus." After he had addressed all the seamen present, he made a fervent prayer.

Another seaman rose and said—"O it is prayer that ascends to heaven in these meetings, perfumed with the righteousness of Christ, which moves many to assemble whenever they are held; and I hope they will not be in vain; although we cannot always meet in body while on the mighty deep, yet we can meet with you in spirit at the throne of grace. Every one of these meetings which I have the pleasure to enjoy increases my desires for the ingathering of seamen into the family of Christ; and I do sincerely hope that the time is not far distant when God's will will be fulfilled, that 'the sea shall be converted unto God.'" And then mentioned the wonderful operations of the spirit of God on many seamen in Bethel meetings, mariner's churches, and floating churches which he had seen in the four quarters of the world. "I rejoice that it has operated on the hearts of many commanders, who now labor for the salvation of their crews. I was with one in South America, who told his wife with him. On Sunday the captain was well on deck, to all appearance much excited, and said, my dear wife! what can I have for a Bethel flag for there is not one flying in this port? She ran to draw, and took out a sheet, and said, you may see Bethel on that with lamplight, which was soon displayed with large capital letters, and hoisted. The Lord blest it, and made it the star of Bethlehem! our dear were soon filled with officers and seamen, many of whom were much engaged in our solemn devotion. That flag was hoisted every Sabbath day we were there; our ship became a Bethel. When we returned to England, that flag was hoisted, and our ship filled with devout worshippers. There it still remains, and is often hoisted as a heavenly signal." He concluded with prayer.

On the 24th of May the weather was serene, which permitted us to hold a Bethel meeting on board the ship Henry Hill, captain Post. At 8 o'clock in the evening we commenced our devotion. We rejoiced in seeing so many seamen and landmen present, and such solemn attention by all who were there. We do believe our hearts were united in what proceeded from the lips of those who were engaged in the delightful employment of prayer for the salvation of seamen who are unprepared, and exposed to temporal and eternal death.—*Mariner's Magazine.*

NAUTICAL ANECDOTE.

A careless sailor, on going to sea, replied to his religious brother in words like these: "Tom, you talk great deal about religion and providence, and say that we shall be wrecked, and a ship was to heaven in sight and take me off, I suppose you would call it a providential providence. It's all very well, but I believe by mere chance, and you call it providence, that's all. I went upon his voyage, and the case he put hypothetically was soon literally true; he was wrecked, and remained upon the wreck three days, when a ship appeared, and seeing their signal of distress, came to their relief. He returned, and in relating it, said to his brother, "O! Tom, when that ship bore in sight, my words to you came in a moment into my mind; it was like a bolt of thunder. I have never got rid of it; and now I think it no more than an act of common gratitude to give myself up to Him who pitied and saved me."—*Marin. Mag.*